

THE
Redeemer's Friend;
 OR, A
SERMON

On *John* 11. part of the 11th Verse,
 (With some Additions)

Preached at the Funeral of the Reverend, Learned,
 and Faithful Minister of the Gospel,
Mr. SAMUEL FAIRCLOUGH,
 Who departed this Life, *December 31, 1691.*

By **NATH. PARKHURST, M. A.**
 and Vicar of *Ioxford, Suff.*

ACTS 8. 2.
Devout Men carried Stephen to his Burial, and made great Lamentation.

Multis ille bonis flebilis occidit;
 Paucis flebilior quam mihi.

Horat, Carm. lib. 1. Ode 24.

At post nubila Phœbus,
 Qui occidit solummodo dormit.
 Et qui dum vixit Christum dilexit,
 Dormit Redemptoris Amicus.

London, Printed by *J. D.* for *Nathanasi Ranew,* at the
 King's Arms in *St. Paul's Church-Yard.* 1692.



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and Vicar of York, &c.

ACTS 8. 2

Direct the people to the burial, and make great lamentation.

Mortis ille hominis thesaurus occidit.

Facit thesaurum suum nihil.

Quoniam non est in hac vita gloria.

At post mortem gloriam.

Qui occidit hominem non occidit.

Et qui dicitur esse Christianus, occidit.

Domine, Redemptor meus, miserere.

London, Printed by J. D. for W. and A. Taylor, near the
 King's Arms in St. Paul's Church-Yard, 1792.

To the Reverend
Mr. JOHN FAIRCLOUGH,

AND
Mr. GEORGE JONES,

With their Religious Consorts;

AND TO
Mrs. MARTHA SHUTE,

The Brethren and Sisters of the Deceased

Mr. SAMUEL FAIRCLOUGH.

My much-Honoured Friends,

IF the Printing of this Sermon needs
an Apology, you must favour me
with a Defence, at whose Request
I have preached and published it.

The Design of the Discourse is partly
to awaken careless Sinners, (if any such
vouchsafe it a reading) by endeavouring

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to ruine their Hopes of Favour with the Redeemer, while they persist in Ways of Ungodliness, refusing the Terms of the Gospel.

And there being another sort of Men among us, not far from the Kingdom of God, almost Christians, of fair Morals, seeking to enter Heaven, but not apprehending the right way of attaining it; I earnestly desire this Sermon may be Eyesalve to these Laodiceans, who court Sobriety and Forms, and decline Zeal, that their Understandings may be cleared: for the Light in them is Darkness.

May these perceive that the Morals of Heathens philosophiz'd, and the Profession of the Christian Doctrine put together, do both come short of Godliness, and that renewing of Mind that qualifies Men for everlasting Salvation.

And as for Persons of real Godliness, I hope what I have said, may encourage their

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their Progress in Holiness, and minister to their Consolation. And that these may be the Successes of what you have drawn into publick View, let your Prayers attend its going forth, that it may prosper, the Lord working with it.

But whatever may be the Fruit of this Instruction, the Occasion of it hath induced no little Sadness upon your Hearts, being deprived of the Conversation of an endeared Brother. And you must be allowed to deplore so great and sensible a Loss. For he that was dear to his Friends and Acquaintance, must have been much more so to his Relations, and Relations that knew what value to put upon the Grace and Learning, Religion and Breeding, Piety and Temper conspicuous in him.

To me the sight of Him was a Pleasure, and his Conversation always an Entertainment: And therefore I cannot wonder if you are in danger of grieving over-

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over-much. But beware you pass not the Bounds God sets to your Resentments, and that your Mournings may not overflow the Banks of Patience, Submission, and Resignation to the Divine Will.

Remember what Job said in a very mournful Case, Shall we receive Good at the Hand of the Lord, and not Evil? You have received much Good from his Hand; your Family hath had a great Portion of Divine Favours; God hath made it an eminent Nursery of accomplished Preachers, who have led the Way to Heaven, and been instrumental for much Good in the Church of God. And many Temporal Blessings hath he also beaped upon you. And therefore you must the more softly lament your Loss.

And as a mighty Mitigation of your Grievance, consider where your absent Brother is, and in what Company, and how employed! He is in Paradise, in the
Heaven

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Heaven of Heavens, in the Company of the Patriarchs, Prophets, Apostles, Martyrs, and Spirits of just Men made perfect, with Angels, and with Christ, praising, loving, enjoying, and delighting in God.

Let these Things qualify your Grievs; and imitating him in his Pattern, rejoice in hope of meeting him in the glorious Mansions above. And if this short Monition may contribute, through Divine Blessing, to your Consolation under this Cloud, it will be no small Satisfaction to him who is

Your faithful

Friend and Servant,

NATH. PARKHURST.

The Epistle Dedicatory.

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the Patriarchs, Prophets, Apostles,
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in God.

Let these Things quicken your Graces;
and imitating him in his Pattern, rejoice
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Your faithful

Friend and Servant,

NATH. PARKHURST.

And even in Heaven
Authors, Sleep is frequently for Death;
And signifies the Dead, and consequently
Sleep is not only for sleeping
But also for a better Place.

SERMON

And concerning the Person here spoken of,
besides his Name, we have in this Chapter his
Relations he was the Brother of Mary and
James, and an intimate of the Disciples, and
Affection our Lord had for him, ver. 7. Now
Jesus loved Martha, and her Sister, and Lazarus.
John 11. part of the 11th Verse.

FUNERAL

OF

Mr. SAMUEL FAIRCLOUGH.

John 11. part of the 11th Verse.

Our Friend Lazarus sleepeth

THese Words were spoken by our Blessed
Lord and Saviour to his Disciples, and
at first not understood, until he had
explain'd them in ver. 4. where he said plain-
ly, *Lazarus is dead*. And this was no new way
of expressing Death; for it very ordinarily oc-
curs in the Style of the holy Scriptures: When
the Kings of Judah died, they are said to *sleep*
with their Fathers: And they that die in the Lord,

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are said to sleep in Jesus. And even in Heathen Authors, Sleep is put frequently for Death; *Κεκοιμημένοι* signifies the Dead, and *Κοιμητήριον* and *Τοκομφοριον* are used not only for a Sleeping, but also for a Burying-Place.

And concerning the Person here spoken of, besides his Name, we have in this Chapter his Relations; he was the Brother of Mary and Martha; and an Intimation of the Esteem and Affection our Lord had for him, *ver. 5. Now Jesus loved Martha, and her Sister, and Lazarus. Whereupon, we may fully conclude him a true Disciple of Christ.* And accordingly may from the Words observe:

I. That true Disciples of Christ, or sincere Christians, are honoured with the Title of Christ's Friends.

II. That sincere Christians, who are honoured with the Title of Christ's Friends, yet are not privileged from dying.

III. That tho they are not privileged from dying, yet Death is qualified and softened to them: to them Death is a Sleep, or as a Sleep.

I. Observe, That sincere Christians are honoured with the Title of Christ's Friends. So

Lazarus

Lazarus is called in the Text; and all the Disci-
ples together, and all his mystical Members,
are thus dignified in John 15. 13, 14, 15. *Greater* John 15.
Love hath no Man than this, that a Man lay down 13, 14, 15
his Life for his Friends. Ye are my Friends, if ye
do whatever I command you. Henceforth I call you
not Servants, but I have called you Friends. Thus
Abraham also was honoured, being called the
Friend of God. And all his spiritual Children,
i. e. sincere Believers, are Partakers of the like
Honour and Priviledg.

And here it will be requisite, 1st. To give
some account of sincere Christians, that each
of us may make a Judgment of our selves. And
2^{dly}. To shew what are the Tokens and Instan-
ces of Christ's Friendship towards sincere Chri-
stians, that it may appear not a Rhetorical
Sound of Words, but a Reality that they are the
Friends of Christ. And,

First, (That the Discourse may not walk in
Darkness) I shall give some account of sincere
Christians in these following things.

1. Sincere Christians are few in Number,
comparatively few. Christ's Flock is a little
Flock. *Strait is the Gate, and narrow the Way that*
leads to Life, and few there be that find it. If we

subtract the Numbers of the Ignorant, Pro-
 phane, Worldly-minded and Formal, the Re-
 mainder is comparatively small. And thus it
 hath been in all former Ages. Evermore the
 Number of the Faithful hath been little, com-
 pared with the Ungodly. In the Days of Na-
 ah, all Flesh had corrupted their Way: Very
 few in the World had then any serious regard to
 God: He only and his Family escaped the De-
 luge. In David's time, all, i. e. the most, were
 gone aside, *Psal. 13. 3.* In the times of Elias,
 seven thousand only in *Israel* kept themselves
 from the Pollution of Idolatry. In the times
 of Jeremiah, the common People were general-
 ly poor and foolish, and knew not the Way of
 the Lord: and the Great Men had broken the
 Yoke, and burst the Bonds in sunder. In our
 blessed Saviour's time upon Earth, the Magi-
 strates and Ministers of the Jewish Church, and
 the People were generally corrupt and wicked.
 In the Apostles time, notwithstanding the great
 Success of the Gospel, yet the Faithful remain'd
 in comparison few, so that there were not
 Friends enough to preserve the Apostles from
 violent Death. And this Age surely is not much
 better than the former Ages of Christianity, or
 those under the Mosaiical Dispensation. The
 Num-

Number of good Men is still small. I should be glad to find an Error in the Computation, but am much afraid it is too true, that neither in our own, or any other Reformed Church, can be shewed a Community of the quantity of a Village, wherein the Majority are sincere in the Profession of Christianity. Wherefore (to use the solemn Words of the great Apostle, Eph. 4. 17.) I say and testify in the Lord, that they are in a perishing Condition, in Paths leading to the Chambers of everlasting Death, who follow the Generality of this present Generation.

2. Sincere Christians are, in the Family of the World, generally of the younger House, inferior in worldly Respects. Not many wise Men after the Flesh, not many mighty, not many noble are called, 1 Cor. i. 26. Some Princes, some Nobles, some Persons of Quality, some Men of Parts and Learning are among the effectually called: But the Instances are rare. And this was mystically represented in the Advancement of Judah, Ephraim, David and Solomon, who were all younger Brothers in their several Families. Commonly Men Great in Place and Power, in Wealth and Honour, in Wit and Parts, take the wrong Way, despise Religion, and neglect Godliness. Thus it was in our Saviour's

vibour's time; the Jewish Sanhedrim, and almost all Persons of Name and Authority in that Church, opposed the believing Jesus was the Christ. And accordingly it was laid as an Objection against receiving him and his Doctrine, that the Men of Reputation did not acknowledge him: *Have any of the Rulers, or of the Pharisees believed in him?* John 7: 48.

3. Sincere Christians, as they are few, and commonly inferiour in the World, so likewise they are a scattered and dispersed Generation, not in a Body together, but as it were, one of a City, and two of a Tribe, mix'd with others, till Death makes the Separation. As our Lord, in respect of the kind of his Death, was numbered with Transgressors, so in all Civil Respects these are mix'd with the Wicked, as Subjects of the same Prince, Natives of the same Country, Dwellers in the same City, Members of the same Family, and it may be sitting at the same Table. The Divine Wisdom permits them not to be separated in this Life. The Tares must grow with the Wheat, till the consummation of all Things.

4. Sincere Christians, tho thus mixed with the Ungodly, are yet very differing from them. They have another Father, another Birth, another

ther Country, another Spirit, another Practice, and live another Life. They are born of God, Citizens of Heaven, refined in their Spirits, holy in Practice, and live a Life of Faith. They are in the World, but are not of it, having their Conversation in Heaven.

They have differing Employments, Affairs that other Men neglect, other Joys and Sorrows, Complaints, and Fears, and Hopes, than the Men of the World have, and Meat to eat the World knows not of. They are new Creatures, very differing from the Men of this World, and from what themselves once were.

5. (To proceed to their distinctive Character.) Sincere Christians are Persons of some considerable knowledge of God, Christ and the Holy Spirit; of the Fall of Man, and the depravation of Humane Nature; of the Covenant of Grace, of God in Christ (as a Sacrifice and Mediator) reconciling Sinners to himself; of the Doctrines, Precepts, Promises and Threatnings in the Scriptures. They are also Penitents, weary and heavy-laden under the Burden of their Sins; sick of their Offences and Transgressions of the Divine Laws, poor and contrite in Spirit. And they live by Faith in Christ, with entire dependance upon him, as

a Prophet, Priest and King, as a Propitiation for Sin, and as an Advocate with the Father. And they give themselves to Prayer, pouring out not only Words, but their Hearts to God. And in the assistance of the Spirit of God, they live soberly, righteously and godly, crucifying the Flesh, striving against Sin, resisting Temptations, delighting in the Law of God after the inner Man; opposing the Law in their Members, that rebels against the Law of their Mind; endeavouring to have respect to all God's Commands, and that none of them may be grievous; studying to walk worthy of God unto all pleasing, and to adorn the Doctrine of God their Saviour in all things; and humbling themselves for their Infirmities, and coming short of any Duty.

Secondly, I shall shew what are the Tokens and Instances of the Redeemer's Friendship toward sincere Christians. And,

1. He converses with them, meets them in sacred Ordinances; and where-ever two or three are gathered together in his Name, he is in the midst of them; and in secret Places in Prayer and Meditation, manifests himself to them, encouraging, strengthening them, and some-

sometimes assuring them of his Love. And hereby he accomplishes that Promise in Revel.

3. 20. *If any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and be with me.* Revel. 3. 20;

2. Christ doth great things for them; He washes them from their Sins in his own Blood, clothes them with the Robes of his unspotted Righteousness, appears in the Presence of God for them, carries their Names upon his Breast in the true Holy of Holies, justifies their Persons, presents their Prayers to his and their Father, perfumes all their weak Services and imperfect Offerings by his prevailing perpetual Intercession, and so makes them grateful to God, and a sweet-smelling Savour.

3. Christ invests them with glorious Privileges; he gives them Power to become the Children of God; makes them Kings and Priests to God and his Father; renders all things subservient to them, even the holy Angels, who are ministering Spirits sent forth for the Good of them that are Heirs of Salvation. And he makes all things to work together for their Good; for their Afflictions refine them, and work in them the peaceable Fruits of Righteousness. Their Temptations exercise, prove and strengthen their Graces; their Infirmities

John 1. 12.

Revel. 1. 6.

Heb. 1. 14.

Rom. 8.

miries lead them to much Humility and dependance upon God ; their Falls and Miscarriages (being recover'd by Repentance) make them more diligent and watchful.

4. Christ will in the end bring them near to himself, *that they may be with him*, John 17. 24. and will advance them (whatever that means)

Revel. 3. 21. *to a sitting with him in his Throne*, Rev. 3. 21. He will render them in a manner equal with the Angels, and like them they shall live the Life of Spirits, neither eating nor drinking, nor building nor planting, nor marrying or being given in Marriage. And they shall live and reign for ever with him in Heaven, and eat of the Tree in the midst of the Paradise of God, yielding most delightful, intellectual and spiritual Food. They shall be as Pillars in the Temple above, established in Happiness, and Ornaments in that Place of Glory. They shall have the Vision of God, i. e. the utmost knowledge of him, that humane Faculties are capable of in their full Strength. They shall have everlasting Joy, and drink of Rivers of holy Pleasures at God's Right Hand for evermore. The Lamb that is in the midst of the Throne, shall lead them to

Revel. 7. 17. *these Fountains of living Waters*, Revel. 7. 17. These are some Instances of Christ's Friendship toward

toward serious Believers, sufficiently demonstrating that they are in reality his Friends.

II. Observe, That sincere Christians, tho' honoured with the Title of Christ's Friends, yet are not privileged from dying. How holy soever any are, how useful soever, how much soever in favour with God, and endeared to the Redeemer, yet Death comes upon them, and lays them asleep. The best of Men must die. *Abraham* is dead, and the Prophets are dead: only *Enoch* and *Elias* found another Passage to the heavenly Mansions; and the last Generation shall not die, but be changed, 1 Cor. 15. 51. 1 Cor. 15. 51. All others must die, according to the Decree and Appointment of God. So that unless the Day of Judgment be nearer than it is reasonable to imagine, we must expect to take up our Lodgings in Graves and Tombs, tho' sanctified, tho' serving our Generation by the Will of God; and how much soever others may need us, our Dissolution is coming: But this is our Comfort, that living in the Lord, we shall die in the Lord; and Death shall be our Advantage, tho' we cannot be privileged from it.

III. Observe, That tho' sincere Christians are

not exempted from dying, yet Death is qualified and softened to them: To them it is but a Sleep, or but as a Sleep.

1. In respect to their Bodies, it is a Rest from Pain, Sickness, Weariness, Labour, Noise and Disturbance. The Grave is their Bed, they are quiet in it, and never disturbed of that Rest, till awakned with the joyful solemn Sound of the last Trump, and the Voice of the Arch-
 1 Thess. 4. 16 Angel, and the Shour attending our Lord's last
 Appearing, 1 Thess. 4. 16.

2. In respect of their Souls; tho Death is not a Sleep, as Sleep signifies an unactive Rest, yet Death puts the Souls of the Godly into better than a Sleep, into a perfect Repose and cessation from all Toil, and into a State of most active Love and Joy: for Angels come and carry them, upon their dislodging from their Bodies, into Abraham's Bosom, to the Spirits of just Men made perfect, into the third Heaven. And whereas good Men complain while they are here, that they can neither love nor joy in God as they desire, Infirmities impeding and straitning the willing Mind; there they love God to the utmost of their Duty, to the full extent of their Capacity, and according to all the desire of their Hearts: And in like manner they there

joy

joy in God, without any Impediment to that ravishing Exercise.

3. Death to sincere Christians is but a Sleep, in respect of the succeeding Morning of the Resurrection. In this respect *Death* is but a long Sleep, as Sleep is a short Death. And tho the Death of the Ungodly may also be termed a Sleep, yet not in the qualification and softness of its meaning, respecting sincere Christians: For the Ungodly have no Rest in their Souls upon their Departure, but Extremities of Grief and Horror: And the Morning of the Resurrection brings them no manner of Comfort, but proves most dreadful to them.

But to sincere Christians Death is as a sweet Sleep, out of which they awake joyfully: And upon the sounding of the Trumpet, their Graves open, they throw off the dusty Covering, rise up, and put on the Dress of Immortality, and go forth and meet the Bridegroom, and are ever with the Lord.

Such are the Instructions from the Text. The Improvement follows in several Uses.

First; Since sincere Christians are honoured with the Title of the Friends of Christ, let us all become sincere Christians, let us answer that great, holy and glorious Name by which we
are

are called, not serving Sin and Satan in the Li-
very of Christ's Disciples. Let us live agreea-
bly to our sacred Name and Profession; let us
fill up the Title of Christians with the Quality,
and Temper, and Practice becoming them that
are so called: Let us think, speak, act, pray,
and live as Christians; as such let us be Peni-
tent, Holy, Humble, Charitable, Lovers of God
and Men, Temperate, Chaste, Mortified and
Heavenly-minded: Let us cast away all the
Works of Darkness, and renounce the hidden
things of Dishonesty, and serve God in Holi-
ness and Righteousness, in cleanness of Hands,
and purity of Heart, mortifying the most secret
Sins and spiritual Wickednesses, of which the
World can take no notice.

But it may be said, Who is sufficient for these
things? we want power to live the holy Life
that becomes our Christian Profession. My
Answer to this is, May you be more fully con-
vinced of your Impotency: but withal, remem-
ber, God can draw you, Christ can strengthen
you, and the Holy Spirit can influence, change
and renew you. Look up to Heaven; pray,
plead, importune God for Supplies of needful
Grace; and wait for it in the sedulous use of the
appointed Means of reading and hearing the
Word

Word of Grace and Life, and meditating therein. It is worthy of the utmost Endeavours, and you will not repent of any Labour it can cost you, when once you have attained to serious Godliness; for the Friendship of Christ attends it, and Happiness enough is included in his Love, who hath all Power in Heaven and Earth.

Secondly; Since real Christians are the Redeemer's Friends, and since the Death of sincere Christians is qualified, and only as a Sleep, let as many of us as are Christians in Reality and Practice, be reconciled to Death, and not be uneasy under the expectation of it: Let us raise our Faith, and dismiss our Fears, believing there is no harm to us in Death: It is but the Sleep of a long Night, and then comes a Morning; the Day breaks, and the Shadows flee away, and our Beloved leads us to the Mountains of Spices. Cant. 8. 14.

Let us consider, Death cannot prejudice us, being blest with Christ's Friendship; for hereupon, Death is ours. The Spirit of God, by the Apostle's Hand, hath put Death it self into the Inventory of our Goods and Blessings, 1 Cor. 3. 21, 22. *All things are yours, whether Paul, or Apollos, or Cephas, or the World, or Life, or Death.* 1 Cor. 3. 21, 22.

And whereas Death parts us from our Friends here, that Wound is presently healed by its bringing

ing us to Christ our high and everlasting Friend,
 according to these Scriptures, 2 Cor. 5. 8. *Absent*
 2 Cor. 5. 8. *from the Body, and present with the Lord.* Phil. 1. 23.
 Phil. 1. 23. *Having a desire to depart, and to be with Christ.* Luk.
 Luke 23. 43. 23. 43. *To day shalt thou be with me in Paradise.*

Death is indeed a Violence upon Nature; and
 at first sight we cannot but decline it as unnatu-
 ral to our primitive Constitution, a Fruit of Sin,
 and a mighty Humiliation and Abasement of
 one part of us; for it carries our Bodies under
 the Earth, and makes them a Prey to the vile
 Worms, and renders them noisom to the Living,
 who convey them thither in their own defence.
 But our Relation to Christ qualifies all this,
 turning the Grave into a Bed, and Death into a
 sweet Repose.

Thirdly; Since Death is thus qualified to the
 Friends of Christ, let us examine whether we
 are the Friends of our Lord and Saviour. Many
 presume it, and are Strangers and Enemies to
 him in effect, (and by just Interpretation) instead
 of being in a League of Friendship with him.
 And some fear they are not his Friends, who are
 surely in his Favour. And this makes it neces-
 sary that we pass an Inquest upon our selves;
 and I shall assist it, by answering two Questions,
 Who are not, and who are the Friends of Christ?

Quest.

Quest. 1. *Who are not the Friends of Christ?*
And to this I reply in the following Particulars.

1. Scorers of Piety and Holiness are none of his Friends. They that walk in the Counsel of the Ungodly, and sit in the Seat of the Scornful, having a rank Enmity against Religion, and the Power of Godliness, are no Friends of the Redeemer, *who gave himself for us, to redeem us from all Iniquity, and to purify to himself a peculiar People zealous of good Works,* Titus 2. 14.

Scorers at Holiness, holy Persons, and holy Things, cannot find Favour with him that is holy, harmless, undefiled, and separate from Sinners.

It is marvellous and astonishing, that any Men (especially making any Profession of the Christian Faith) should sink so deep into Profaneness, as to put a Scorn upon religious, holy Practises, and pious Exercises. But Hell and Earth together do breed such Monsters. Original Sin, blown up by Satan's Arts, the Venom of the old Serpent put to the native Depravation of humane Nature, produces this prodigious Birth, viz. a Scorer of holy Things. But such have certainly no Alliance or Friendship with him that taught Holiness, and lived it to Perfection. Such may be secure through a mighty

Jude, ver.
14, 15.

hardness of Heart, and God's giving them up to a blindness of Mind; but their Destruction was foretold very early: Enoch the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints, to execute Judgment upon all; and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed; and of all their hard Speeches which ungodly Sinners have spoken against him. Jude, ver. 14, 15.

Such as have only an Out-side of Religion, and not that of the hidden Man of the Heart, are none of Christ's Friends: For all the Churches shall know he searches the Heart, and tries the Reins. His piercing Eye seeth the Rottenness within the painted Sepulchres; and he will unmask all Hypocrites, and favours only Israelites indeed, and without Guile.

If Men content themselves only with repeating the Creed, and a bare attendance upon Divine Ordinances, with the Shadow of Religion instead of inward Mortification, and real Godliness, they are not accepted with him, that knows what is in Man.

To them that have only shining Lamps of Profession, he will say, Depart from me, ye Workers of Iniquity, tho' they could prophesy

in

in his Name, and in it do wonderful, i. e. miraculous Works.

There is nothing more apparently caution'd against in the Scriptures, than this depending upon the external part of Religion, with a neglect of the inward substantial things of it. *Rom. 2. 28. He is not a Jew that is one outwardly, neither is that Circumcision that is outward in the Flesh.* Rom. 2. 28.

And it is equally true, he is not a Christian that is one outwardly only, nor is that Baptism sufficient that is only upon the Flesh.

Be not deceived, God is not mocked; God will render to Men according to their Works.

3. They who take any part of Religion for the whole, are none of Christ's Friends. Some are sober, and sober only; and some are sober, and morally righteous, and make a great Figure in a debauch'd Generation: but they are not sober, and righteous, and godly. Such partial Christians will not be favoured by the impartial Judge: he respects none but them that have a sincere Respect to all his Commands. Almost Christians can be but almost happy: And they that are not far from the Kingdom of God, if they advance no farther in Religion, will have their Portion with Hypocrites.

Secondly, The other Question is, *Who are the*

Friends of Christ? And the Answer is, They that sincerely keep his Commands. *He that hath* John 14. 21. *my Commands, and keeps them, he it is that loves me, and I will love him, John 14. 21.* They also that delight in the Ordinances of his Worship, and love his People, and Interest, and his Appearing, saying, Come, Lord Jesus, come quickly; who live by the Faith of the Son of God, and desire to know nothing comparatively but Christ and him crucified, counting all things Loss for the Excellency of the knowledg of Christ: And they that imitate him in living a holy Life; these, and these only, are the Redeemer's Friends. The rest are as yet his Enemies, and will not that he should reign over them.

And now let us inquire diligently of which Number we are, whether Friends or Enemies to Christ? It is time to make this Scrutiny: Death is coming, the pale Messenger is on his way, and drawing near. The Funerals which we frequently attend, are a loud Warning of our approaching Change. And if a little Time will launch us into an Eternity, 'tis Wisdom to obtain the Resolution of this *Question* speedily, whether we are the Friends of Christ or not?

And now having discoursed the Observations
from

from the Text, and directed the Improvement of them, that which remains, is to accommodate the Words of the Text more particularly to our solemn Occasion, and to our deceased Brother and Friend. And,

1. Our Friend, and our Lord's Friend, sleeps, or plainly speaking, is dead; but he is qualified and softened to him and his Friends: his Death is but as a Sleep; he sleeps in Jesus, and will awake again, and put on Immortality.

2. Our Friend sleeps: he was not privileged from dying: Neither his Parts, nor Graces, nor his Knowledge and Learning, nor his Usefulness, and Endearment, to his Relations and Acquaintance, nor yet the Dove and Prayers of his Friends, could exempt him from the Stroke of Death. God had set him his Bounds of being active and patient: He hath served his Generation by the Will of God, and is fallen asleep.

3. Our Friend, and a Friend of no ordinary Character, sleeps in the Arms of Death, and better, in the Bosom of Christ: A Citizen of no mean City, the Heavenly Jerusalem; a Man of no common Qualifications, eminent in Parts, in Learning, and in Piety; not of the *Laodicean* Temper, nor of the *Sardian* Complexion, but

but strictly holy; and having a Zeal for God and Religion, (the despighted thing in this crooked Generation) great in Wisdom; Prudential, of much Moderation, abounding in Charity, a Lover of God and Men, full of Faith, and of the Holy Ghost; full of Alms-deeds; filled with great Measures of Grace from the Fulness of Christ; one that had a clear Head, and a warm Heart; who understood and lived the Gospel; a Pattern of Goodness, a Blessing to his Acquaintance, and an Ornament to his Family.

All this he was in his Life and Health; and in his Sickness these things were very considerable in him. God made him exemplary in Patience, filled him with Peace, and rendered him a mighty Pattern of the most eminent and most desirable things under Heaven, i. e. a longing for Death, not merely to be delivered from an Unease, but upon the hope of passing into everlasting Rest and Joy. He waited for Death, as *Sisera's* Mother for him, *Judg. 5. 28.* saying,

Judg. 5. 28. Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?

4. Our Friend sleeps, a Friend in no ordinary Station, a Minister of the Everlasting Gospel, of the Blessed God; a Steward of the sacred

Sacred Myſteries; one of Heaven's Heralds; an Ambaſſador for Chriſt; a careful Shepherd; a faithful Watchman; a Preacher of Righteouſneſs; and in preaching, clear, judicious, fervent; driving the bleſſed Deſign of promoting both Faith and Godlineſs; an able Miniſter of the New Teſtament.

And in this Province he ſhined very openly, while Laws permitted him; and when that Protection failed, this Light was unhappily obſcured from publick View; I ſay, unhappily; for it had been alone worth an Act of Comprehenſion, to have included this one ſo valuable a Man.

What ſhall I more ſay? He was worthy (God made him ſo) of his Name and Family, (a Family that hath had an eminent Share of Piety, Learning and Ingenuity) worthy of the Friendſhip of all that knew him, and knew the Value of Goodneſs, mixed with Parts and Erudition. And may there be now an *Eliſha* for the Spirit of this Prophet to reſt upon, among the Sons of the Prophets.

Such was our Friend that ſleeps, whoſe Faith,

Faith, Holiness and Patience, Love and Zeal
 let us follow, that as he did, we may live and
 die in the Lord, and may with him, living
 and dying, be found among the Friends of
 Christ, our blessed, glorious and merciful
 Redeemer.

And in this Province he shined very open-
 ly; while Laws permitted him; and when
 that Protection failed, this Light was unhap-
 pily obscured from publick View: I say, un-
 happily; for it had been alone worth an Act
 of Comprehension, to have included this one
 so valuable a Man.

What shall I more say? He was worthy
 (God made him so of his Name and Family,
 a Family that hath had an eminent Share of
 Piety, Learning and Ingenuity) worthy of
 the Friendship of all that knew him, and knew
 the Value of Goodness, mixed with Parts and
 Erudition. And may there be now an Example
 for the Spirit of this Prophet to rest upon, among
 the Sons of the Prophets.

Such was our Friend that sleeps, whose
 Faith,